Laudate pueri dñm. plalmo Centelimo. xij°. et pro hui⁹ collacõnis fũ damento/

Prayle ye chyldẽ almyghty god as ꝓ phylolopie layeth in dyuerle places. Tho thinges that haue the habite of perfite cog nicion maye moue them lelfe and conueye them⁊ lelfe to theyr ende / as a beeſt haupnge lenlyble knowlege/and may mo re perfyte/ bothe lenſible & intelligible may moue themlelfe whether they woll/and conuey al ther accions & dedes to theyr naturall ende/ But ca⁊ rencia cognicõne) Tho⁊ le thẽges that lacke cog nicion haue noo mocion of themlelf. nother be di rectyd to theyr ende w*⁊ out ꝓ helpe of a nother/ As ay arowe of hymlel fe cay not be mouyd ne dyrectyd to ꝓ pryche w* out the redy conuepaun⁊ ce of hym that ſhoteth / chrugh whom dyrectly / he attayneth his ende. & is ſhotte to the pryche / Ly as moche thenne as mãkynde is ordened vn to ay ende/ferre excedẽg the limittes of nature as it is wreten by the holy gholte in Play°. lxiij°. Oculꝰ non vidit Deus abſqz te que ꝓparaſti ex ſpectantibus te / Et pri⁊ ma ad Corintheos ſcõo Oculꝰ non vidit nec au res audiuit/nec in cor ho minis aſcendit que pre⁊ parauit deus dſligenti⁊ bz illum· ¶ The eye of a may hath not ſeey/no ther his eere herde / no⁊ ther it cay not be thouzt iy his herte/thende that almyghty god hath or⁊

dened for thetty. that lo-
uyth hym/ To this en-
de may haupnge the v-
se of reaſon and perfyte
knowlege is dyrectyd by
his free wyll as bi a prī
cypall in hymſelf to mo
ue hym to god/ And al-
ſo by fayth as a prynci-
pall aboue naturall kno
wlege. wythout the whi
che it is impoſſible to ple
ſe god and attayne to ꝑ
ende of grace in this pre
ſent lyfe and glory in he
uey/as it is wreten(Si-
ne fide impoſſibile eſt pla
cere deo) ¶ Whyle it is
ſoo. that may endowyd
wyth vſe of reaſon/ ha-
uynge naturall knowle
ge & free. maye not ſuf-
fycyently direct hymſelf
to thende that god hath
ordenyd to wythout the
helpe of fayth / As it is
wryten Jeremie .iij°.)
Nō eſt in viz hominis vin
cere negz viri eſſe dt am
bulet ei. et dirigat greſſ9
eius. ¶ It is not in mā-
nys power . to ouercome
vyce of hymſelfe/nother
for to walke perfyghtly
and directe his goynge
in the lawe of god : but
by his grace allyſtent/
Moche more thoſe that
bey chyldrey for tender-
nes of aege and lacke of
knowlege cay not direct
theyr dedes conuenyent-
ly to that ende wythout
ſpecyall helpe of god. In
tokey herof. childrey ne-
wely ſette to ſcole lackē
ge the vſe of reaſon and
the habyte of cognycion
haue a recourſe to god /
dys direcyon fyrſte ler-
nyng this(Criſtis croſſe
be my ſpede) And ſo be-
gynnyth the .a.b.c) In
wytneſſe of defawte of
this perfeccōn in know-
lege . Pictagoras to the

Dyrecpon of chyl-
dren founde fyrste thys
letter in the.a.b.c.Y./ þ
whyche as Ylider layth
Ethimologis is formyd
& made after the lymp-
lytude of mannys lyfe /
for this letter. Y. is ma
de of two lynes. One is
a right lyne. the other is
half ryght and half cro-
kyd/ And soo verily the
Infant aege of a chylde
is right nother dispolyd
to vertue nother to vyce
as the philosophre layth
(Tanquã tabula nuda
in qua nichil depingit)
¶ But the seconde aege
is callyd (Adolescencia)
hath two lynes aryghte
and a crokyd. signifyen
ge þ dyspolycõn that he
hath. thenne to vice and
to vertue. In the whiche
aege is the bretynge of
euery chylde to goodnes
or to lewdenes. Therfor
that aege is mooste vncer-
tey in knowlege as Sa
lomon layth Prouerbi-
on. xxx°. Tria sũt michi
difficilia ad cognoscen-
dũ. et quartũ penit⁹ ig-
noro/ Viã nauis in me-
dio maris. et viam viri
in adolescencia) The
thynges layth Salomon
bey harde to me to kno-
we/and the fourth vtter
ly knowe not: The fly-
ghte of þ egle in þ ayre.
The waye of þ serpent
on the erthe. The sayl-
lyng of a shyppe in the
see/But the fourth mos
te harde is to vnderstonde
The waye of a man in
his growyng aege/The
childrey thenne the whi
che lacke discrecyon. vse
of zealon. and perfighte
cognycõn. and yet attay
ne to thende that is pre-
paryd for mannys blysse
As thyse blessid Inno-

centes whose solempny
te we halowe this daye(
Qui non loquendo sed
moriendo confessi sunt)
Haye moost in specyall
lawde that glorious lor
de (Regentes agnum quo
cumqz ierit) To whom
by our moder holy chur
che. in tyme of triumphe
may contynually be ap
plyed the wordes of my
tyme (Laudate pueri do
minū) Ye cholen chyl
dren of god lackynge ꝑ
vle of cognycōn. and yet
glorifyed by your pasly
on in lyke euerlastynge
prayse ye god.

¶ In the begynnynge
thenne of this symple ex
hortacōn. that I a chyl
de wantynge the habite
of cūnynge maye be di
rected by hym. that gaue
to that chylde Danyel(
sermonem rectum & spi
ritū deorū) some what to
say to his lawde & pray
synge. And to alle pure
chylōn that bey here pre
sent edifyenge. We shal
atte this tyme deuowtly
make our prayers. In
the whiche prayers I re
comende vnto your de
uocyons the welfare of
all Cristis churche: oure
holy fader the Pope: w
alle the clergy/my lorde
of Caunterbury. the ry
ghte reuerend fader and
worshipfull lord my bro
der bysshopp of London
your Dyocesan/Also for
my worshyppful broder
Deane of this cathedral
churche wyth all reliden
saries & prebendaries of
the same/ And moost in
tierly I pray you to ha
ue myself in your speci
all deuocōn. that I may
contynew in this degree
that I now stonde/And
neuer her after to be ver

ꝑd wyth Jeroms vilp ⁊
oy. ꝑ whyche is wryteꝝ(
Jeremie. primo) whañe
tye good lorde aſkyd of
Jeremy (Quid tu vi ⁊
des Jeremia) he anſwer
de and ſayd (virgam vi ⁊
gilantem ego video) A
wahey rodde J ſe ſayde
Jeremy/ Truely thys
wahey rodde ofte tymes
hath troubled me in my
chyldehode/ that Jumbi
mei impleti ſũt illucio ⁊
nibus et non eſt ſanitas
in carne mea / Afflictus
ſũ et humiliatus ſum ni
mis) And therfore tho ⁊
ugh J be now in hye dig
nite/yet whan J ſe other
here my mayſter ꝑ was/
thenne (Operuit confu ⁊
ſio faciem meã / A voce
cõtremuerũt labia mea)
¶ As Nero the empero ⁊
ur wolde to his mayſter
Seneca: the ſame wyll
J wolde to my mayſter
J loue ſoo well. And for
ther true dylygence that
al my mayſters the why
che taughte me ony cũ ⁊
nyng in my youthe ga ⁊
ue to me: J wolde they
were promyttid to be per
pertuall felowes & colle
geners of that famouſe
college of the kynges fo
undacion in Suth werk
that mey calle the kyn ⁊
ges Benche. grettere wor
lhypp J cay not wyllhe/
thay for to ſytte in ꝑ kĩ
ges owne benche / And
for by cauſe Charyte is
perfyghte ꝑ it be exten ⁊
dyd as well to thende of
the lyſt as it is the lyſt
ſelf. J wolde they ſholde
ende ther lyſt in that ho
ly waye the whyche of ⁊
tey times J radde whan
J was Quereſter in the
Marteloge of Poulis.
Where many holy body
es deyed. callyd in latyn

(Via tiburtina) In englysshe almoche to saye as ꝑ highe waye to Tiburne/ ¶ In this behalfe ye shall praye specyally for all prelates that comyth to theyr dygnytee as I dyde/ For thankyd be god wythout consyracy·lordshyp or symony I was sette in thys degree/ For verely promocyon in ony realme had(ꝑ demonū·simonē & principem hath & shal bynge Cristis chirche(in consulionem dampnabilē(¶ In the seconde partie ye shall praye for the welle and peas of all Crystey reames/specially for the reame of Englonde Our souereyne lorde the kyng. Our soueryne lady the quene. My lord ꝑ prynce. My lady the kyngꝭ moder. my lorde her husbonde. with all ꝑ lordes of the realme. The welfare of this cyte/ For my ryght worshypful brother and louer the Mayre with all the aldermen and Shyrefs. ¶ In the thyrde party all the soules lyenge in the paynes of purgatory/ Specyally for the soule of the reuerende fad my lord Thomas Rempe late bysshop/ And for the soules of alle Benefactours of thys chyrche of Poulis wyth all Crystey soules for the whiche and for ꝑ entent premyssid/ I pray you deuowtly say a(Pater noster) & ay(Aue(

Laudate pueri dñm. vt supra)

¶ In as moche as Criste sayth in the Gospell (Sinite parulos venire ad me quia talium est regnū celorum/ Mathei.

.xix.) Suffre ye chyldrey to come to me for of luche the kyngdom of heuey is fulfylyd/by whō after layne Austyn (in originali vbi thema) Jt is not oonly vnderstonde thole that bey chyldrey of aege: But thole that bey childrey pure in clennelle from lynne & malyce/ As the holy apostle layne Poul layth (Nolite effici pueri sensib⁹. malicia autem peruuli esto te./prima ad corinthēos xiiij.) Be ye not chyldrey in your wittes: but from all lynne and malice. be ye chyldrey in clennelle/ And in this fourme alle manere of peple/and al manere of aegēs in clennelle of lyfe ought to be pure as chyldrey. to whom generally maye J laye (Laudate pueri dñz/laudate pueri dñm in infātia. laudate dñm in adolescencia/laudate dñz in perseuerāte etate humana) Prayle ye chyldrey your god in your infant aege. prayle ye hym in your growing aege. and prayle ye hym perseuerauncly (vlqz in senectum & senium) in your manys aege/ And in thyle iij. prayl̄ȳg of iij. aeges shall stonde the procelle of this symple collacōy.

¶ Thyle thre aeges after the conseyte of the appostle (ad Galathas) and (ad Romanos) is lychened to the thre lawes/that is to saye. to ỳ lawe of kynde. the lawe wrytey. and the lawe of grace. The fyrste aege is lichenyd vnto the lawe of kynde. A chylde fyrste whan he is in his

Infant aege is not con-
strayned vnto no lawes.
he is not corrected nother
betey. Ther is no defau
te layed vnto hym: but
vterly he is left vnto ꝑ
lawe of kynde/ Doo he
what someuer he woll:
no may doth blame hꝫ
Morally ꝑ state of may
inmediatly/after synne
was verely the state of
chyldhode and Infans:
haupnge noo nourysce/
Whay that may was vt
terly lefte wythoute ony
expriellyd lawe. haupnge
no mayster to his owne
naturall Inclinacõy. as
to his law/there was no
law of god newe put to
hym. Many defawtes di
de he. and to many In-
conuenyences he ranne/
Coneccion was ther no
ne: but vtter distruccyon/
as Noes fludde distroy-
eng all Infantes of mã
kynd saue. viij. persones
(Genelis. vj°.) The dil
truccõy of Sodome and
Gomor wyth other cy-
tees (Genelis. xix°.) And
lyke wise as a childe ha
upnge noo nourysce nor
guyder deputyd to hym
may as well renne in to
fyre or water as to go be
syde/ Soo verely in the
fyrste aege of may in ꝑ
lawe of kynde. A may
beynge wythout a nouri
ce or guyder lefte to hys
naturall guydyng myst-
dyd soo ferre hymselfe
that he ranne to water/
where he was vtterli dil
troyed as I sayde before
saue Noes houlholde/ &
also to the fyre: where a
grete parte was distroy-
ed. ¶ And verily mayst-
ers ꝑ we clerely consy-
dre our lyfe & state that
we stõde in. in thyse day
es I fere me we shall fꝫ

de ourself loo ferre guy-
ded bi our sensuall natu
re that we shall nede to
be purifyed to our strey-
te correccõy wyth a strey
te affliccõy/ as the wa-
ter or the fyre. And alle
for lache of our masters
and nourrces all wrap-
ped iy necligence taketh
none attendaunce to vs
Our mayster and nou-
rices spirytuall (Quere
que sua sunt/ Et non que
Jhũ xpi/ lũt canes mu-
ti non valentes latrare/
Ysay. lvi.) ¶ Our tem-
porall rulers (Infideles
locij furũ diligunt mu-
nera sequũtur retribucõis
pupillo nõ iudicant cau
sa vidue non ingreditur
ad eos. Ysay. i.) ¶ This
necligence iy our nourry
ces spirytuall and tem-
porall caulith iy ẏ chir-
che Insolent lyfe seculer
conuersacõy (In habitu
intiõi et exteriori vt qua
lis popul⁹ talis sit e sa-
cerdos) Iy the tempora l
te it caulyth ẏ may sla-
ughter is not sette by le
chery is pleysure. robery
e dilceyte is callyd che-
uelaunce. Extorcõy lord
shyp. power. fallhede a
fete of wytte. Yleri coun
tyd no lyñe (Quomodo
facta est meretrix ciuitas
fidelis plena iudicij/ Jus
ticia habitauit in ea. nũc
autem homicide/ Argen
tũ tuũ versum est in sco
riam. vinum tuũ mixtũ
est aqua. Ysay. i.) A mer
ueylous chaunge. sometyme our reame was pros
perous: Now it is iy my
sery. sometyme ryghtwys
nesse was cheyf ruler.
Now fallhede is quarter
mayster. sometyme was
inhabitaunt peas loue e
charyte: Now wrath e
manslaughter. and false

dissymulacõn. Somtyme trouth was mayster of our marchaũtes (nũc vero vsura & dolus) Somtyme trouth stode vpryght/now he is falley) Gode men haue inlerchyd the strete where he felle/Some sayd he fell in Lombarde strete. Some sayd in Buhlars bury/And whan it was verely knowe. he was falley in euery strete (Veritas corruit in plateis) Who is cause. is none other but we lacke our mysters and guyders that sholde streytly attende in this infant aege of cõdycõn that we bey in.

¶ Whan that infant aege is ended/ỹ fader prouydeth for hys chylde/ For a mayster the whyche gyueth instruccõn in small doctrines/as in his Donat/partes of reasõ and suche other/the whyche mayster comynly is callid pedagogis in lati Thys master geuyth cõmaũdementes to ỹ chylde in his growyng aege And he breke them he is charply correctyd. There is no fawte that he doth but he is punyshyd. Somtyme he wayngeth hym by the eere/ Somtym̃ he geueth hym a strype on the honde with the ferell. somtime betith him charply with the rodde. And so with cõmaundementes and charpe correccõn he geuyth hẽ full Instruccõn in the lawer scyence/ So in lyke manere after ỹ lawe of kynde/As mankynde grewe in aege / almyghty god prouided to may ay enformer that was callyd Moyses/ỹ whiche shold

teche may his principal
les and smalle and rude
doctrynes/ And so the ol
de lawe taughte to may
his Donat and partes
of zealoy/ ¶ He taughte
hym how he sholde gy-
ue to god his partes. the
whyche were sacrifyces.
oblacõns. and tythes iul
ely and truely to be gy-
uen to god/ as it is wry-
tey (Ecclesiastic. xxxv. /
Da altissimo secundum
donatum eius) ¶ That
what thou sholdest geue
also to thy neyghbour &
broder his partes / that
is to saye, Almes dedes
freely wythout grutchin
ge. Lenynge of thi good
without ony trulte or ho
pe of vsuri/ forgeuynge
thy neyghbour yf he be
in necessyte w* out trow
ble for goddis sake/ And
lyke wyse as the people
vnder Moyses growyn-
ge in chyldehode / thyse
thynges were taught by
ỹ whyche specyally god
dis lawe and praylynge
was encreacyd: ¶ So in
our growyng aege in ver
tue/ that gode lorde (cui
laus est in ecclesia sancto
rum) canne not be better
prayed / thay yf we gy-
ue vnto hym iustly and
truely his Donat/ to hȳ
oblacyons · sacyfyces &
tythes. To our neygh-
bour mercyfully geue ou
re almes: And peteuoul-
ly forgeue offences & det
tes to theym that bey ne
dy and maye not paye /
¶ Thyse bey the thyn-
ges that longith to god-
dys praylynge to man-
kyndis chyldehode. as it
writey of Thoby (Tho
bie primo/ Hec et his si-
milia puerulus secundū
legem obseruabant In
Moyses tyme streyte cō-

maundementes were ge
uen to may. streyte pu
nyllhmenti. and sharpe
correccõns/ they were ta
kyn by the eere straytly /
whan it cõmaunded in
the lawe (Auxem p au
re dentẽ p dente) withou
te ony mercy/ he that ga
dred stykes on the Sa
bat daye was stoned vn
to the deth/ And for one
grutche ayenst their ma
yster Moyses/ the why
che was but Pedagog⁹.
the cholery womanmost
accepte Maria Aarons
sister was smytte of god
with the Infyrmytee of
Lepzehode/ ¶ How ofte
tymes breke we our holy
day. how oft tymes grut
che we ayenst our mayst
ers. not holdyng vs con
tent with no kynge no
ther prince. archebisshop
nor bysshop. Seynge as
baryaunt as the mone/
And yet the good lorde
spareth vs. The old la
we was harde to obser
ue. in the whyche tyme
god entreatyd mankyn
de after hys wrath & pu
nyllhment/ Wherfore he
was callyd (deus vicio
nũ) For whoos delyuere
mercy cryed to almygh
ty god/ to sende mankin
de a newe mayster that
shold entreate hym and
teche more curteysly and
it lyked him. Nõ ex ope
ribus iusticie que fecim⁹
nos/ sed secundũ sna mi
sericordiã/ Ad titũ. iij⁰.
To come downe hym
self/ and take oy him ou
re mortallytee. gaue vs
a newe lawe. wolde suf
fre none but himselfe to
be oure mayster/ Where
with alle loue and be
nygnyte wythout sharp

nesse he taughte vs: No rude nother grole erthly doctrynes / as they were taught in the olde lawe But he taughte vs subtyll thynges. heuenly dyuynytee. oure glory and oure blysse. Nocebat eos de regno dei. ¶ And as longe as we bey in the scole of mercyfull benygnytee and gentylnesse / though we doo fawtes / purpolynge to amende / Soo longe he abydeth vs pacyently holdynge hymselfe content / ¶ For by cause we bey now in mannys state and perfyghte aege wyth oure owne correccyon (Propteria expectat deus vt misereatur vestri / Ysay. tricesimo) ¶ And if we differre and woll not correcte ourselfe here in the scole of mercy. full grenously and mooste sharply shall we abyde þ swerde of correccõy of his ryghtwysnesse / as daply by experyence we maye fele / ¶ Therfore in the thre aeges of oure lyfe lete vs belye ourselfe to praple god wyth pure chyldrey. Amendynge. our lyfe by dedes of penaunce / And vertuouse dedes dlynge. Exhortynge you wyth the wordes of my tyme (Laudate pueri dominũ.

¶ The fourme and the maneze how we sholde worshyp & loue almyzti god in the thre aeges. þ is to saye. In chyldhode Yongthe and Manhode / Is shewyd to vs by a praty concepte of oure compy halender / in eue-

ry boke of seruyse · Ye
shall vnderstonde that
euery monthe notyd in
the halender is dyuyded
in thre partyes/That is
to say(Kalendas Nonas
and Ydus)¶The fyrst
daye of euery monthe is
callyd and nampd Ka-
lendas. The seconde is
nampd not Kalendas :
but Quarto Quinto or
Sexto Nonas/And soo
tyll ye come to Nonas /
And after Nonas ydaye
es bey named Ydus·tyll
ye come to the mydyll/&
thenne al the monthe af
ter named of Kalendas
after certeyn nombres·as
the myddes of the mon
the is nampd.xix. other
.xviij.Kalendas. coun-
tyng selle tyll ye come to
the ende.¶Morally by
thise thre.Kalendas No
nus & Ydus. is vnderston
de the thre aeges of man
By Kalendas is vnder
stonde childhode.Kalen
de is as moche to saye(
qualicolēdo)for the con
suetude of the Romay-
nes was the fyrste daye
of ỳ monthe/that is cal
lid Kalendas/callyth to
solempnyse to ther god
dys Hely Juno & Jupi
ter/So verily the chyld
hode of man is dedicate
to deuocōn· thenne set ỳ
faders ỳ childrey to sco-
le . Thenne be they ta-
ught to serue god·to say
grace.to helpe the preest
to synge/for to be mebe
gentyll & lowely.Thēn
saye they oure lady ma-
tens.& bey ryght deuou
te / Of whom maye be
verifyed that is wryten
by David (Hec est gene
racio querenciū dnm) ỳ
is the generacōn that be

lyly by deuocyon lefte al myghty god/ ¶ By the leconde daye that is cal-lyd Monas I vnderstonde the leconde aege that is callyd (Juuentus) youthe (Non dicuntur quasi nulle) for ty that day the Romayns worshipt noo goddis. Nother ty that lealon was noo festiuall dayes. or elles (Noue dicuntur quasi nundine) As moche to saye as a fayer/ for ty that tyme they occupied themselfe ty fayers and marchaundiles/ And herto conuenyently may be ꝓ youche of may applyed/ that is ty specyall from .xiiij. yeres vnto .xviij. Ty the whiche he is ful of vndeuocyon: And all moost forgetith to worshyp his god or ony saynt/ And ꝑ he doo it wt his mouthe: his herte is ful ferre from god about e worldly vanytees. As it is writen (Populꝰ hic labijs me honorat. cor autem eorū longe est a me Play. xxixᵒ) ¶ Congruently also youche maye be nampd (Noue. i. Nundine) a fayer or market for ty thys aege is the marchaundyle of the deuyl. The worlde habundantli boughte. Here the ponge may byeth a strōpettis body for his body and soule. Here all vayne marchaūdyles of the worlde bey boughte. to the whyche is very prone/ and redy oure youthe of Englond. as we may se dayly) There is noo vanytee ty noo parte of the worlde but we bey redy to bye it. Longe heres and shorte colleres of Almayns. Suill fashenyd garmentes/ and de-

upllifthe shoon. and slip
pers of frenshmen. po w
ches and paynted gyr ;
dyles of Spaynardes /
Newe founde hattes of
Romayns/And so is ful
fylled the wordes of our
lord wretyn in holy scrip
ture (Jeremie. xl?/ Elon
gauerũt a me et ambu ;
lauerũt post vanitatem
et vani facti sunt) This
youthe sayth oure lorde
hath ferre put hymselfe
fro me : and they haue
walkyd after theyr ow;
ne vanytees/and bi ther
Inuencions/they bey all
vayne and vndoubtyd /
This alterable vanite;
es in garments is a true
argument and a sayth;
full conclusyon to al wy
se straungers/That en;
glysshmen bey as chaũ
gable in their maners &
wyttes as they be in out
warde garmentes. And
if this vayne marchaũ;
dise were only in youth
of the reame. it were mo
re tollerable/But inue;
terati dierum malor)
Boyes of .l. yere of aege
are as newe fangyld as
ony ponge mey be. The
whiche by zealosy shulde
torne theyr face from ỹ
worlde. consideryng the
ende of theyr lyfe / But
lytyll that is consydred/
Ye rather in theyr vany
tees they bey prayseb
Quoniã laudatur pecca
tor in desideriis anime
sue et iniquus benedicet
plalmo.

¶ The thyrde daye is
callyd Ydus. the whiche
is almoche to saye as (di
uisio) a departynge. By
whom J vnderstonde ỹ
latter aege of man. in ỹ
whyche man is diuyded
from the worlde bi deth
to the ende for to receyue

good or euyl as he hath
deserued in thys pre-
sent lyfe. ¶Lyke wyse
thenne as in the fyrst par
te of the month there is
but one daye. that is cal
lyd Kalende/ þ whyche
is the fyrste daye of all/
But in þ later ende the-
re bey many dayes that
bey named of the worde
Kalendas/ ¶So in cō-
parysoy of the fyrst day
of thy lyfe. that is to say
of thy chyldhode in the
whyche thou were well
disposyd in deuocyon./
Multyplye thy good lyf
and holy disposycyon in
thy latter dayes. þ thou
mayst deserue our lordis
mercy: sayenge with the
prophete in the sawter(
¶Et leneatus mea in mi-
sericordia. vberi) ¶And
how be it thou hast ofte
before in thi ponge aege
& mydyll aege dyuydyd
thy lyfe / Somtyme to
vertue/somtyme to vice.
Ye as now in thy latter
aege kepte thy lyfe holy
in vertue/ Dyuyde it no
more tyll dethe diuyde it
after the counsell of the
gospelles. Johis. xix.
(Non scindam⁹ eam sz
sorciamur de ea cui⁹ sit)
Lete vs not kytte it but
lete vs drawe lottes who-
se it shall be. How be it
this texte after the letter
is vnderstonde of Crysti
cote wythout seme. Yet
conuenyently it may be
vnδstonde of enery mā-
nys lyfe or soule (Cuni-
ca dicit quali tua vnica)
¶Whither is more lusty
thyn owne than thy sou
le. for þ whyche prayeth
þ prophete sayeng (Eruc
a framea deus aiam me
az: et de manu canis v-
nicā meā. ¶And whyle
it is so þ man liueth her
in two lyues. and lyuyn
ge after the pleysur of þ

worlde. the tother lyuyng here in vertue by grace to come to blysse. tho ꝙ wolle geue one parti of theyr lyfe to vyces. & an other to vertue: and specially in ther aege. This maner of meu dyuyde theyr cote. And they nother al the tayllers in ꝙ world shall neuer make it hole ayen/ ¶ For as sayne Jerom sayth in a pistle (Difficile ẽmo impossibile est vt qs in presenti ꝛ in futuro fruatur gaudijs vt hic ventrẽ et ibi mentez/ et de delicijs translat) It is harde. ye it is impossyble ꝙ a man maye haue alle Joye in this worlde & alle in heuen: here to fylle his body. and there to fylle his mynde/ For truly the delites of this worlde & the Joyes of heuen may neuer be togyder in one cote of thy soule/ Wherfor yf thy cote of thy soule be ones hoole in vertue wythout ony leme of vice: departe it neuer but lete it retornecin sortẽ dñi) And contynewe thy lyfe in goodnes without ony Interrupcõy· ¶ And lyke wyse as in thi chyldehode thou begannest vertue oonly· where thrugh in that aege. ꝙ praysestte almyghty god: so in thy mydyll aege al wantoy vanitees layed apart encresse thi vertu/ as tho dide of whom it is wretey (Ibũt de vtute in vtutẽ ꝙulqz videaꝫ deꝰ) And ꝙ thende may be cõformable to his prynciple wt out diuplion. folowynge the wayes of Jnnocency wt thile holy Jnnocentis Jn whole cõmendacõns sẽgeth our moõ holichirche. Nouit dñs viã innocentũ qui nõ sterterũt in vijs pccõy. And if webe

ly lyfne to repare ourlel
fe to ꝓ state of grace w*
out wyll to falle agayn.
And ly recognylaūce of
this gracyo⁹ benefite of
remyssyon we maye lo⁄
uyngly prayse god as J
exhortyd you before say⁄
eng (Laudate pueri do⁄
minū) graunt vs al Cri
ste Jhūs (splendor patris
corona Innocenciū.

A M E N

¶ Explicit ꝓmo ista

¶ Sequnt indulgencie
quas papa Johes. xxij.
concessit oibus vere con⁄
fessis & cōtrit⁹ sicut scrip⁄
tū est Rome in quadam
eccl'ia beate marie q̄ vo⁄
cat Ara celi.

¶ Si quis dixerit in fine
salutacōis angelice (Jhe
sus) habebit. xl. dies in⁄
dulgencie.

¶ Item qui genuflexerit
aut devoute se inclinaue
rit cum audierit hoc no⁄
men (Jhūs) xl. dies.

¶ Item si quis ad soni⁄
tū cāpane trinū. ter (Aue
maria) dixerit etiam. xl.
dies habebit.

¶ Item si quis ꝓfunde
& devoute se inclinaue⁄
rit ad (Gl'ia patri et fi⁄
lio & spūisancto) xl. dies.

¶ Item si quis in missa
ad (Grās agamus dño
deo nostro) genuflexerit.
C. dies indulgencie.

¶ Item si quis in (Te
deū laudam⁹) genuflex⁄
erit ad illū integrū vsū (
Te ergo qms) habebit.
xx. dies indulgencie.

¶ Item si quis in symbolo Niceno. scilt (Credo
in vnū deū) ad illud ver
bū (Et homo factus est)
genuflexerit. xl. dies ha⁄

bebit.

¶ Item li quis in accipiēdo aquā bñdictā. hāc orōem (huius aque aspersio sit oīm pcōrū meorū remissio. In noīe patris ⁊ filij ⁊ spūsācti. amen) habebit. x. dies indulgencie.

¶ Item li quis euangeliū Johis. sciet (In principio) deuote dixerit vel audierit. et in fine cū dicit Verbū caro factū est et hitauit in nobis) genu flexerit et terrā vl' pariete vel scabellū osculatus fuerit. i annū et. xl. dies indulgēcie habebit. a domino papa Clemēte. v. concessos.

¶ Virtutes aque bñdicte patent in hijs versibz.

Sex operat aqua p̄sbiterū bndicta. Quor mundat. fugat accidiā venialia tollit. Auget opē. removet hostez fantalmata repellit. Quot guttas sē tis. tot tollit crimina mē tis.

¶ Septē sunt que venialia pcta tollūt. que patēt in his versibus.

Milla. pat nolt. elimolina. cunlio limpha. Crux ⁊ confiteor. venialia crimina tollūt.

¶ Hugo de scto Victore. Tria sūt que ducūt hominē ad regna celor. scilicet (cogitacio secta. verbū bonū. ⁊ opus pfectū)

¶ Tria sūt que custodiūt hominē in bono. scilicet (Amor dei. timor iehēne. et desideriū regni celor.

¶ Iy quatuor conslitit pfectus amor. scilicet (in odio peccati. in contēptu mūdi. in contēptu sui. et in amore soli⁹ dei.

¶ Quatuor sūt que totū mundū confundūt. scilicet (malū consiliū. malum

colloquiū. malū consor-
ciū. et malū exemplū)
¶ Penitenciaz agite ait
saluator (Penitencia di-
citur tenax pena) ¶ Et
iohes baptista (facite in
quid. dignos penitencie
fructꝰ. qđ est cālacta pec
cata deflere. & eadm iteꝝ
non cōmittere. sicut scrip
tū est. Ne adicias pcm
sup pcm. & dicas. magꝝ
na est mia dei)
¶ Augustinus (Nullꝰ de
bet intrare eccliam vl ex
ire. quin accipiat aquam
bñdictā. quia si nō acce-
perit. diabolus ledens in
angulo ipm deridet. vel
habet in derisū)
¶ Merita vilionis cor-
poris xpi:
(Milla cauet qz delet p-
bet robur vnit & auget)
¶ Sic exponitur (Milla
cauet) scilicet mortalia (de
let) scilicet venalia (pbet ro
bur) scilicet cōtra inimicos
(diuis) scilicet nos deo (&
auget) scilicet vtutes.
¶ Sequnt duo alij vl
de eadm materia.
(Roborat & leuigat con-
ducit auget & ornat. Oe
lectat delet vegetat pal-
cit quoqz terret.
¶ Sic exponūtur pdicti
duo versus. (Roborat) sci
licet fidē (& leuigat) scilt
penā (conducit) ad peni-
tenciā (auget) scilicet vtu-
tes (& ornat) scilicet mores
(Oelectat) scilicet spualiē (
delet) venialia (vegetat)
scilicet sensus (palcit) scilicet
aiam (quoqz terret) scilicet
demones. 14. d.